M 283 The cultivation of rice serves less to nourish the native than for trade. He usually sells his harvest immediately after the husking.

T M 284 Peanuts thrive in the region of the Banfumu and among the Bankutshu. They grow best in light soil and are not suitable for land cleared from the great forest. The crop demands a great deal of care and regular upkeep. Fields invaded by weeds yield nothing. The harvest takes place when the crop is mature and is the task of the women with the help of the children. The peanuts are placed in baskets carried on the back and taken to the village. The native spreads them out in the sun to dry. He turns them again and again, two or three times a day, and brings them into the hut at night.

M 249 Sugar-cane plantations are set up in marshy lowlands. All the work on this crop falls to the men. These plantations are found only in regions where the natives make masanga, sugar-cane beer. Sugar-cane fields are especially numerous in the villages on the lower Lukenie and the Fimi.

M 244 As a rule the natives also cultivate a few legumes, sweet potatoes, and yams, but on a small scale and without giving them any particular care. [61]

Hunting

M 224 Hunting is practiced only by men. They engage in it, not for sport, diversion, or relaxation, but for the sole purpose of procuring meat and fat.

M 224 From their earliest childhood, the boys get together to beat the grass and catch mice, rats, and other rodents which swarm in the bush. Nothing is more interesting than to see them at work. Ten, fifteen, or sometimes twenty of them form a large circle. Armed with sticks, they beat the grass and make an unbelievable din. Little by little the circle narrows, moving in on a small well-cleared space. The oldest, most daring and most agile of the boys keep watch over this space, their eyes alert and riveted on the edge of the grass, ready to pounce. The beaters redouble their zeal, strike, shout, gesture, and gradually drive all the rodents

We did not find this particular kind of pottery beyond the Batete area. The Ipanga-Yaelima, as well as the Basongo-Meno and Bankutshu, do not seem to be aware of its existence and, in any case, do not use it. [136]

I come now to the important subject of palm oil. We have already noted how frequently the native housewife uses it in preparing meals. This oil takes the place of the butter and fats used in European cooking. Gathering the clusters of palm nuts and making the oil are very important among all the tribes.

The remarks of Mr. Engels on this subject in his work on the Wangata [Ngata] are applicable to all the peoples we visited.

In each village one or several natives chosen from the nimblest and most daring (the local daredevils) specialize in gathering the clusters from the palm trees. They do this not only for themselves, but also for others for a slight fee.

Gathering these clusters is always somewhat dangerous. The native must climb to the top of palm trees which are sometimes

Fig. 78. Mortar and Pestle for Preparing Vegetables and Palm Oil.

20 to 25 meters high and, once there, must work hard to disentangle and sever the cluster.

The method of climbing varies according to the height of the palm trees. We noted two different procedures among all the tribes visited (see Fig. 77). [137]

If the palm tree is not high, the native climbs to the cluster by using the stubs of cut stems as steps. If the tree is very high, the native uses a rattan belt which encircles both man and tree trunk.

Nothing is more interesting than to watch a native climb up to the crown of a palm tree. He does it with truly extraordinary

skill and speed. Supported by his belt, with his feet propped against the tree trunk, he proceeds quickly by small bounds, moving the belt constantly upward. Upon reaching the root of the cluster, he stands erect or sits on one of the leaves, and with a hatchet or knife he frees the cluster, cuts it, and lets it fall to the foot of the tree. The women collect the nuts, pull off those still attached to the cluster, clean them very carefully, and carry them to the village.

According to whether the housewife wants to make a small or large amount of palm oil, she proceeds in one of two ways.

In the first case, she throws a few palm nuts into an earthenware vessel half full of water and puts them on the fire to boil for a good hour. When the outer part is soft, she pours off the water and puts the nuts in a small wooden mortar in order to separate

Fig. 79. Installation for Making Palm Oil.

the pulp from the kernels. For this purpose, she avails herself of the mortar and wooden pestle used in preparing vegetables. When the outer part is completely separated from the nut, the woman takes it and extracts the juice by squeezing it tightly in her hands. The kernels are discarded.

In the second case, each village has a special installation for making palm oil. This very primitive factory usually stands slightly apart from the dwellings. Everyone has access to it, and it belongs to the entire community, but each family uses it individually.

T 276 171 with the bowl and tube made of iron. These pipes are usually very long and cruder than the small clay pipes with wooden tubes. Moreover, it is probable that the latter were copied from imported models. We found them chiefly in villages near the large centers and the government posts. Their shape is strikingly similar to that of imported pipes.

M T 276 171 We found this same type among the Bayanzi of the right bank of the Kasai and north of Kwamouth. These natives are thus connected with the Bateke-Banfumungu group. Thus a new ethnic zone appears, and the territory we visited may be subdivided in this respect into three ethnic regions.

The first one includes all the territory occupied by the Bateke-Banfumungu, the Bayanzi, and part of the Babomo, and it is characterized:

1) by the use of a calabash pipe, a nkisi fetish, for smoking hemp;

2) by the use of pipes with large clay bowls, for smoking tobacco communally, and the small tobacco pipe, the property of the individual, used by both men and women. [160]

The second one extends from the mouth of the Fimi to the confines of Batitu territory.

The hemp pipe is not nkisi. The tobacco pipe, very primitive, is made from the rib of a banana leaf and very often has a wooden or clay bowl. The woman smokes neither tobacco nor hemp, and the custom of smoking the pipe communally is not much in favor.

The third zone is the one where we found the wooden tobacco pipe with a calabash mouthpiece or a neck of monkey bone. It includes the whole Yaelima-Bankurshu region, taking in the Bashilele and Bakuba and, very probably, the Dengese region.

N 276 As a rule, the natives like to smoke tobacco very much. They prefer doing it when the weather is cold, maintaining that it heightens the body heat.

M B49 Tobacco is not cultivated on a large scale. The crop is always strictly limited to the needs of the person who plants it. When the native wants to smoke tobacco, he plucks a leaf from the plant, dries it at the hearth, crushes it, and reduces it to powder. A pinch of this crudely ground tobacco is placed in the